

THE EXAMINER.

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

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Slavery.
From the article by Dr. Dewey, on "The Crisis of Free-
dom in the Old World and the New," in the January
number of the Christian Examiner.
In the opening of this discussion we re-
marked that there were certain questions
which deeply agitated us at home. It is,
indeed, a part of that great movement in
men's minds which pervades the whole civ-
ilized world. Above all, men are demanding
more freedom for themselves. Here we have
demanding it for the slave. We have come,
and the whole world has come, within a few
years, to a new view of this whole subject.
But at the present moment the demand here
has taken a particular form. A determina-
tion has very plainly manifested itself in
this nation, within a few months past, that
there shall be no further extension of the
slave system upon our territory. We be-
lieve that, effectively, the battle for free soil
is already fought, and the victory won. We
rejoice at it, more than we rejoice at any
public event within our memory. Whether
we are right or wrong, the impulse of
our whole heart is to say, We thank God
for it!

We rejoice at it, and we give thanks; but
it is in no spirit of unkindness to our fellow-
citizens of the Southern States. We respect
many of them whom we know. We be-
lieve them to be perfectly sincere and con-
scientious in the defence of their system.—
But they must allow us to be sincere too,
and conscientious. We believe that ensla-
ving men is substantively a wrong. We
cannot get over, nor around, nor away from
the conviction, that it is a wrong, which,
instead of being extended, should be ex-
tinguished as fast as possible. We believe
that it is a wrong to human nature,—that it
is a wrong to man as man. What is it to
man as an animal, we will not now ask;
whether it feeds and clothes him well, whether
it makes him comfortable, whether it al-
lows him to be joyous and sportive, or how
often it visits him with stripes, gashes him
with wounds, sends bloodhounds to pursue
him like a dog or a wolf, we will not ask.
Human slavery is a wrong to the nature
that it takes effect upon. It mistakes and
mistreats that nature. There stands a hu-
man being,—may his master cultivate his
facilities as he would those of his child?—
By no means; it will never do; he would
be no longer a slave. Slavery, then, denies
to this nature its inherent rights, denies its
progress, commands it to stop, to stand
still,—will not, does not, dares not permit
it to rise. Why, let me ask any man, the
soundest defender of this system.—Would
you think it right to enslave the poorest,
meanest, most miserable, most imbecile
white man that lives in the next cottage?—
Would you think it right, right before God,
to seize him or buy him and sell him, and
sell his wife and his children, and their pos-
serty forever, into hopeless bondage? The
answer is, No. What then? Can the com-
plexion of a skin—whitened by a Northern
skin, bronzed by an Indian skin, or black-
ened beneath the heats of Africa—make all
this stupendous difference between right
and wrong,—make that to be just under one
shade of color, which under another would
be infinitely unjust? Is this the ethics of
the slave system, that a brand or a chain
upon a white skin is a heinous wrong, to
make all the world cry out with indigna-
tion, and that a brand or a chain upon a
colored skin is a righteous and lawful mark
and badge?

This is the strong ground of the "Free
Soil" argument, but this is not all. The
wrong principle works out bad effects. Not
as visionary dreamers, not as mere moral-
ists, but as political economists, as patriot citi-
zens, as those who wish to see upon their
territories the most vigorous and prosperous
growth of men. If there were a Upas-tree
which could be introduced into California
and New Mexico, to spread a fatal blight
through all the land, who would permit it to
be planted there? Slavery is that Upas-tree.
It is a blight to industry, making it a degra-
dation; it is a blight to the very soil, exhaust-
ing its fertility; it is a blight to the general
education of the white race, from the neces-
sary sparseness of that class of the popula-
tion; it is a blight to the whole internal
activity and mechanical genius and commer-
cial prosperity of any people. Why, one of
the strongest pleas for the occupancy of
a new soil, that the old is worn out. It
is said, we know, that the torrid zone can-
not be cultivated by any but black men.—
Suppose it were true, is that an argument
for making them slaves? But we doubt if it
be so. We do not believe that there is any
region in which white men cannot be ac-
climated, and accustomed to toil. Are the
people of Brazil and Hindostan and Siam
black men? And even if the burning line
bronze the complexions of men as they
approach it, is that, we repeat, any reason
for making them slaves? Do the free and
force elements, as they sweep around, write
slavery upon the brow which they have dark-
ened?

No, complexion is not the brand of ser-
vitude even in the slaveholder's estimation.
It is descent from the slave mother, even
though her children be almost as white as
black. It is not nature's direction,
but arbitrary enactment that makes a slave.
It is "local law." And it seems to us that
it would have been much wiser for the slave-
holder to have said that the law established
a relation, rather than a tenure,—a certain
relation between him and the slave, like
the old serfdom, rather than property in man.
A human being to be property! commodity,
chattel, implement! Universal human na-
ture cries out upon it with abhorrence. The
idea is not tenable, nor tolerable, hardly
conceivable. No, it is a relation established
by arbitrary, particular local law. The
slaveholder is stopped by all natural law
from arguing that he has just as good a
right to carry his slaves to the new territory
as to carry his horse or his plough or his
cotton-mill.

But here is the trouble. If the planter
were forbidden by the government to carry
a certain machine for packing cotton to the
new territories, because it was known to
injure the fabric, doubtless then he would

be offended. But it is a very different kind
of offence that he takes at being forbidden
to carry his slaves there. What is this dif-
ference? Why does this latter prohibition,
or the proposal of it, awaken such a pecu-
liar sensibility? It is that the refusal is put
on moral grounds. It is our fixed conviction
that slavery is morally wrong, that
makes our position so exasperating to the
people of the South. They say, "You pro-
scribe us by the proposed law. You as-
sail our characters. You say that we have
among us a practice so bad that it cannot
be tolerated. Then we must be bad men.
We cannot submit to this." For our own
part, we are painfully sensible to this bear-
ing of our position and our argument; to
their bearing upon many excellent, honora-
ble, and Christian men. But we must say,
that the fault is not ours. We have taken
no new ground upon this matter of slavery.
It is they that have placed themselves in a
new and a wrong position. Preceded by at-
tacks from the North, and indeed from the
whole civilized world, and led on by an
eminent statesman of their own, they have
forsaken the old defensive ground and as-
sumed the offensive. They have forsaken
the ground which they and our fathers held,
that slavery was a system entailed upon
them, and from which they could not im-
mediately free themselves; and they boldly
maintain that it is a most excellent, a most
admirable, a most Christian institution, and
ought to be permanent; that it is perfectly
just and right to buy and sell men like cat-
tle in the market, and to hold them in bon-
dage forever. It is this that has brought us
into direct, moral collision as opposing parties.

Who shall yield? It is a solemn and
momentous question. We cannot. If they
will not—if the Southern States choose to
break off from this republic, and to set up
a confederacy for themselves—there are two
things, we think, not to mention others,
which are to be commended to their very
serious consideration. First, it has been very
well asked, which of those States will con-
sent to be border States? Will Virginia and
Kentucky, or will North Carolina and
Tennessee? They must build a wall far
higher than the Chinese wall, or they can-
not keep their slaves a month. The bond-
man will have to pass an imaginary
line, to cross a field, or to leap a fence, and
he will be free. Next, the republic, that
establishes itself with the feelings and on
the simple footing of a preference of the
slave system, will lay itself under the ban
of the whole Christian world. We should
not wonder if some civilized nations should
refuse to send ambassadors to it. We should
not wonder if by others the very courtesies
of private life should be denied to its citi-
zens. The reproach of which they now
complain would gather into a weight of uni-
versal reprobation that would be enough to
crush down any people. They may resent
the suggestion now; they may say they are
sufficient to themselves; but to family, no
community, no nation, can long stand
against universal scorn and indignation.—
The inhabitants of such a country would
gradually forsake it; or they would go down
in self-respect, in virtue, in character, as
certainly as there are laws of the social
world that bind them in common with other
men.

These are painful things to say; but, in
common with many other considerations,
they persuade us that there will be no dis-
solution of this Union: It is painful to say
them; but on such a subject, free, frank,
plain words are to be spoken. The true
courage between honest and honorable men
is perfect and fearless sincerity. If we had
brothers of our own blood in the South, we
should say this to them. We should say,
"You cannot separate from us; you cannot
arrange any feasible plan of separation; and
you would bring upon yourselves the
deepest injury and dishonor before the whole
world, if you could."

We say dishonor before the world. There
is no doubt about that. But we mind not
mainly, in this matter, what the world says,
what the world calls dishonor. We stand
upon the ground of eternal right. Free-
dom is our nature's birthright. Where is
the man on the face of God's earth who
will say, that for the slave to break the chain
which binds him, and to flee from it, is an
unworthy deed—is forbidden by nature's
law? Nowhere. The voice of all the
world thus adjudge slavery to be a wrong
to humanity. Freedom, we say, is our na-
ture's birthright. We are "called to lib-
erty" by the voice of Heaven—and now,
emphatically, of earth also. A cry has
gone through the world, saying, "Up, and
demand justice! Up, and be free! Justice!
Empires are shaken, thrones tremble, kings
grow pale at that word. Justice! It is the
stability of the universe; it is the throne of
Heaven; it is the guardianship of the world;
it is the law of all time; it is the empire of
eternity!"

The Emancipation of Slavery in Kentucky.
Several gentlemen in the city of Louis-
ville of both political parties, with Chan-
cellor Nicholas at their head, have issued
an address to the people of Kentucky,
urging the propriety of providing in the
new Constitution, for the gradual emanci-
pation of the slaves in this State. The fact
that most of these gentlemen are native
Kentuckians, and those who are not, are
slave holders, we should think, would en-
title their appeal to a respectful and earnest
consideration. The subject itself is one of
solemn moment, and claims the profound
attention of every patriot in the Common-
wealth. It is of deeper interest in all its
aspects than any other which could engage
the public mind. It is perhaps no compli-
ment to ourselves to speak the truth, that it
is weaker in its bearing upon our moral
sense than upon any other. Yet it is not
strange that an institution, sanctioned by
the tolerance of our fathers, and familiar to
us from infancy as a mother's voice, should
fail to stir in our bosoms the sensibilities
with which any man, unaccustomed to the
reality, would contemplate the revolting
abstraction of human slavery. It is a ques-
tion of economy that emancipation
strikes us with most force, and in this point
of view, it affords matter of profound re-
flection to every citizen of Kentucky.—
The simple historical facts set forth in the
address of Chancellor Nicholas and others,
are enough to inspire us with serious doubts
of the expediency of continuing the present
system of labor in this State, if, indeed
they do not evince the ruinous folly of it.
Look at the following:

In 1790, Virginia had a population of
740,000, Pennsylvania 430,000, and New
York 340,000. In 1840, Virginia had
1,240,000, Pennsylvania 1,720,000,
and New York 2,400,000. It thus appears
that in the fifty years ending in 1840, Vir-
ginia increased her population only 68 per
cent., while Pennsylvania increased hers
300 per cent. and New York 606 per cent.
A comparison of their wealth and the yield
of their industrial pursuits is equally to the
disadvantage of Virginia. In 1800, Ken-
tucky had a population of 220,000, Ohio
15,000, and Indiana 4,800. In 1840,
Kentucky had 780,000, Ohio 1,520,000,
and Indiana 680,000. The increase of
Kentucky was only 255 per cent., while
that of Ohio was 3,278 per cent., and of
Indiana 14,067 per cent. At the late Presi-
dential election Indiana cast some 40,000
more votes than Kentucky. A compari-
son of Kentucky with her South-western
sisters would further develop the truth,
that, from her geographical location and
climate, she is not suited to negro slavery
and while she is deprived of the advantages
of a free State she cannot even prosper as
a slave State. Take one instance—
from 1830 to 1840 Tennessee increased
her population over 22 per cent. Kentucky
increased hers in the same period only some
thirteen per cent.

Does all this signify nothing, or will it
be suggested that population is not wealth
and prosperity? We presume there is no
one so blind as not to see that aggregate
or national wealth is in direct proportion to
the number of people engaged in making it
—to the number of hands employed in
bringing it out of the earth and creating it
in the almost countless forms of manufac-
ture. For no one will dispute the propo-
sition that every healthy man will produce
more than he can consume. But how does
population affect individual wealth? What is
it, we ask, that gives value to every
species of capital that a man can possess,
(which he does not personally consume),
but the demand for it, that is the number
of human creatures who want it. For ex-
ample, if there were a thousand more people
in the county of McCracken than now are,
would not land and houses bring better
prices? would not all commodities sell more
rapidly? would not mechanical labor and
professional services be more required? In
a word, would not all kinds of business
improve? We can foresee the intelligent
and overwhelming reply which many gen-
tlemen will make to these questions, "Oh,
you are an abolitionist!" We could easily
show that under the system proposed, no
one would be compelled to sacrifice his
negro property, even making no allowance
for the enhancement of every other kind
which might belong to him. And it would
be as easy to show that the dreaded bur-
den of a large population of free blacks
settling in our midst, is a phantom of the
imagination; but our limits forbid us to
discuss these points, and we can only com-
ment to the personal and study of our read-
ers the document referred to, in which
they are fully examined. We will not,
however, forbear to remark, that if the
evils apprehended are to be the real conse-
quences of emancipation, we had better
bring on the catastrophe at once, for it
would be more tolerable now than at any
future time; and that it must come sooner
or later is as certain as the progressive im-
provement of the human mind and the
onward march of Christian civilization.—
If an enlightened self-interest does not
accomplish it, the advancing spirit of the
age will.

The change which has within the last
few years taken place, and is still rapidly
going on in the public sentiment of this
State in favor of it, is alone a sufficient
guaranty of its ultimate consummation.—
Revolutions seldom go backwards, those
which are driven forward by a great truth,
never. The question, therefore, is not
whether we will perpetuate slavery here, but
how long will we permit it to continue,
and we cannot perceive the propriety of
postponing an inevitable event for the sake
of avoiding its alleged consequences,
which every hour of delay must make
worse. Whether the day to which the
signs of the times incontestably point, has
yet arrived we do not know; but it seems
to us that rational creatures would scarce-
ly require more proof of the paralyzing
and withering influence of negro slavery
in our climate and soil than the undisput-
ed facts which stare us in the face. The
feeble and stunted growth of our own State,
the rapid advance and gigantic proportions
of the free States, which lie by our side,
less favored by nature, in all the elements
of prosperity and strength than we, afford
a plain and humiliating demonstration of
this truth. But it is, perhaps, most visible
in the decayed grandeur and melancholy
decrepitude of that once pre-eminent old
Commonwealth, which are proud to call
our mother, and whose natural condition
corresponds so nearly with our own. If
any warning could preserve us from the
baleful curse, which has struck down the
power and blighted the fortunes of Virginia,
we might hear it in the hooting of the owl
from the windows of her deserted cabins,
and see it in the return of the wolf and the
vulture to places that were once the habi-
tations of men.

We have, however, digressed farther than
we intended from a simple reference to the
leading points of the address, which is the
subject of these comments. After exhibit-
ing the comparative progress in population
of the States, we have named, it proposes
a convention of the friends of emancipation
to assemble some time in the spring for the
purpose, first to ascertain whether the pros-
pect of success will warrant an effort to
accomplish it at the present time, and
secondly, if it should be thought that it will,
to devise a plan of emancipation that will
be most feasible and judicious. It then
suggests, and discusses elaborately and pow-
erfully the proposition that all females born
after a named day shall be free at the age
of twenty-one, and that the issue of such
females shall be free when born though
subject to apprenticeship to the former own-
ers of the mothers. We again invoke the
attention of our readers to this document.
Its authors are men of talents and charac-
ter whose interests are all bound up in the
fortunes of the State, and whose honor is
in her glory. What they would propose
for her amelioration, therefore, may well be
supposed worthy of the notice, if not the
approbation, of her citizens.—West Ken-
tuckian.

From the Mayville Eagle.
Emancipation in Kentucky.
The following article embraces so nearly our
own views in reference to Slavery in Kentucky
in view of a change of our organic law, that we
publish it in this connection, and commend it to
the serious attention of the voters of the State.
The suggestion of a meeting at the Court
House on County Court day in February is a
good one, and we presume will meet with gen-
eral favor:

MR. COLLINS:—The call in the Flag
for a meeting of all who are opposed to
any kind of Emancipation whatever, how-
ever distant and gradual, and however
thoroughly it may be accompanied by a
Colonization of the whole black race of
Kentucky, has been followed up by a series
of articles in that paper which are plainly
intended to class all friends to Emancipation
and Colonization, with Cassius M.
Clay. Now Cassius M. Clay is an advocate
for Emancipation, absolutely, without
connecting it with Colonization. And I
believe there is no slaveholder in Mason,
who does not connect Colonization, as an
indispensable accompaniment, with every
scheme of Emancipation which he may
adopt. The following project is generally
contended for by the Emancipationists of
Kentucky, and by the slaveholders of that
party, almost without exception.

First, Let all slaves now in existence,
or born in Kentucky before the 1st of Janu-
ary, 1860, remain slaves for life.
Second, Let all male slaves born after
January, 1860, be free at twenty-five,
and all females born after the same period be
free at twenty-one.—Provided, that upon
reaching that age, they shall be hired out
for two years or longer if necessary, until
a fund shall be accumulated sufficient to
transport them to Liberia, and give them a
start in that colony.

Third, No slave thus emancipated shall
remain in Kentucky, as a freeman.
Now, Mr. Editor, you will see at once,
that by this system, there is no sacrifice of
slave property imposed upon the slavehold-
er against his will. All his negroes born
before 1860, remain his property forever.
He may sell them or keep them in Ken-
tucky, as he pleases. And no slave is em-
ancipated until 1860 or 1881, and is then
sent out of the State.

This gives a period of nearly forty years
before the system will even begin to work,
and it will begin so gradually, that all will
have time to make ready for it. If the
State could be persuaded to adopt this sys-
tem, it would, in about sixty years, free us
from the negro population entirely, which
almost all admit to be a heavy political and
social evil. By this means emancipation
is made voluntary. For if I do not choose
to await the period of emancipation, I can
send my slaves to Texas, Florida, or Mis-
sissippi, and go with them myself if I prefer
living in a slave State. A great many
slaveholders in the county are known to
favor this plan, but no determination has
yet been formed or expressed, as to whether
this is a proper time to make the question
directly in the county or not. Some are
desirous of making the question plainly and
fully in the choice of delegates to the Con-
vention. But there are many considerate
and well known friends to the cause, who
think that the main question should not be
directly presented in the coming canvass,
but should be deferred for five or six years
at least, and that nothing more should be
aimed at in the coming canvass, than to
have a provision inserted in the new Consti-
tution, by which a vote of the people could
hereafter be taken upon that or any other
single question, by an act of the Legisla-
ture, authorizing the same, without the
necessity of taking the whole Constitution to
pieces whenever a change is desired.—
There ought to be unanimity upon this sub-
ject, and if any action at all is to be taken
all ought, if possible, to act together. Let
us have a meeting at the February county
court, and calmly consider what is best to
be done. Perhaps Mr. Calhoun's "wise
and masterly inactivity," may be as proper
to secure Emancipation, as it was to get
"the whole or none of Oregon." Some of
us are for "fifty-four forty, or fight," some
of us are for compromising at "forty-nine,"
and some for Calhoun's "masterly course."
Let us meet and see what we ought to do.

A SLAVEHOLDER OF MASON.
From the Frankfort Commonwealth.
Slavery in the Colonies in 1770.
Aided by an article which appeared some
time since under the above title in the New
Orleans Commercial Times, we have con-
sulted the various authorities within our
reach upon this subject, and we find that at
the Declaration of Independence in 1776,
the whole number of slaves in the colonies,
was estimated at 500,000, and were divided
among them as follows:

Massachusetts,	3,300	Delaware,	9,000
Rhode Island,	4,570	Maryland,	80,000
Connecticut,	5,000	Virginia,	165,000
New Hampshire,	629	N. Carolina,	75,000
New York,	15,000	S. Carolina,	110,000
New Jersey,	7,000	Georgia,	16,000
Pennsylvania,	10,000		
Total,			502,133

In August 1620, the first slaves ever
brought to this country were landed on
James river, in the colony of Virginia, from
a Dutch ship of war. They were landed
and sold, and very soon thereafter, negroes
constituted a very important and lucrative
species of merchandise, in nearly or quite
all the colonies. They were brought over in
large numbers and were sought after with
great eagerness by the agriculturists of those
primitive times. They continued to be im-
ported to a greater or less extent, until the
tide was checked by the act of Congress of
1808.

From 1776 to 1790—the slave popula-
tion in the United States increased about
39 per cent. The census for 1800 exhib-
ited a slave population of 993,041; that of
1810, 1,104,364; of 1820, 1,638,964; of
1830, 2,009,031; and of 1840, 2,486,355.
At the separation of the American colo-
nies from Great Britain, slavery existed in
all of them. In seven of the original 13
States, it has been abolished. Eight new
States have been admitted, in which slave-
ry exists.

We have been engaged in preparing a table
with a view to show the number of
slaves in the several States which have
abolished slavery, at the time they commen-
ced the work of emancipation. The diffi-
culties in making an accurate table present-
ing these facts, are great, because we have
not in the State library anything from which
they can be gathered; but we hope to be able,

from other sources, to get the desired infor-
mation very shortly. All matters con-
nected with this question, are now of interest
and importance to the people of Kentucky,
and we shall spare no labor to secure for
our readers, all facts of interest in relation
to it.

For the present, we subjoin a table of the
number of slaves in the slave-holding States,
and the free colored population in the free
States, as shown by the census of 1840:

Slave States.	No. Slaves.	Free States.	No. Free Colored.
Delaware,	3,900	Maine,	2,355
Virginia,	89,737	N. Hampshire,	530
Georgia,	448,987	Vermont,	737
N. Carolina,	241,817	Connecticut,	1,105
S. Carolina,	327,038	Rhode Island,	3,228
Alabama,	280,944	Massachusetts,	5,569
Mississippi,	253,532	New York,	50,027
Louisiana,	195,540	New Jersey,	21,044
Kentucky,	168,452	Pennsylvania,	47,854
Tennessee,	182,355	Ohio,	17,343
Arkansas,	183,059	Indiana,	7,165
Florida,	58,240	Illinois,	3,398
State of Columbia,	19,935	Michigan,	707
	25,717	Iowa,	178
	4,284	Wisconsin,	182

Total, 2,486,726 Total, 386,293

A comparison of the two tables presented
in this article exhibit the singular fact,
that since 1776, since which time New York
has emancipated her slaves, the free colored
population of New York, has nearly quad-
rupled her then slave population. Indeed
the ratio of the increase of the free colored
population of both New York and Penn-
sylvania, is greater than the ratio of increase
of the slave population of Virginia, within
the same period!

The entire free colored population of the
United States in 1790, was but 59,460;
since that period it has grown in the free
State alone, to 386,293.

The Original Declaration of Independence.
Most persons are, probably, aware that
North Carolina has claimed the honor of
issuing the first declaration of independence,
more than a year before that celebrated de-
claration drafted by Jefferson, made its ap-
pearance. "The Mecklenburg Declaration
of Independence" was said to have been is-
sued in May, 1775, but was not made no-
torious till 1779.

There was a striking similarity in senti-
ment and phraseology in the two Declara-
tions, which caused many to infer, that the
last one was a copy of the first, with amend-
ments only. Mr. John Adams, in 1779,
enclosed a copy of the Mecklenburg Decla-
ration to Mr. Jefferson, and Mr. Jefferson
in his answer, regarded the document as
spurious, and characterised the pretence that
such a paper was in existence previous to
the drafting of his famous "Fourth of July
Declaration," as a "very unjustifiable
quack."

The public mind determined, but very
erroneously it seems, that the North Caro-
lina Declaration of May, 1775, was spuri-
ous; but it is now proved authentic beyond
all doubt. Mr. Bancroft, our Minister to
England, by his researches in the British
State Paper Office, has established the
claim of the old North State, of having
made the first move in colonial emancipa-
tion.

He has found the copy of the resolves of
the Committee of Mecklenburg, sent over
to England by the Colonial Governor of
Georgia, which establishes the fact that In-
dependence was first proclaimed in North
Carolina in May, 1775.

The following letter of Mr. Bancroft,
was recently communicated to the Legisla-
ture of North Carolina:

90, EATON SQUARE, }
LONDON, 4th July, 1848. }

MY DEAR SIR: I hold it of good augury
that your letter of the 12th of June reached
me by the Hermann, just in time to be an-
swered this morning.

You may be sure that I have spared no
pains to discover, in the British State Paper
Office, a copy of the resolves at the com-
mittee of Mecklenburg, and with entire
success. A glance at the map will show
you that, in those days, the traffic of that
part of North Carolina took a southerly di-
rection, and people in Charleston, and some-
times even in Havana, knew what was
going on in "Charlotte Town," before Gov-
ernor Martin. The first account of "the
extraordinary resolve by the people in Char-
lotte Town," Mecklenburg county," was
sent over to England by Sir James Wright,
then Governor of Georgia, in a letter of the
20th of June, 1775.

The newspaper thus transmitted is still
preserved, and is the number 498 of the
South Carolina Gazette and Country Jour-
nal, Tuesday, June 13, 1775. I read the
resolves, you may be sure, with reverence,
and immediately obtained a copy of them,
thinking myself the sole discoverer. I do
not send you the copy, as it is identically
the same with the paper which you enclosed
to me, but I forward to you a transcript of
the entire letter of Sir James Wright.

The newspaper seems to have reached him after
he had finished his despatch; for the para-
graph relating to it is added in his own
hand writing, the former part of the letter
being written by a secretary or clerk.

I have read a great many papers relating
to the regulators, and am having copies
made of a large number. Your own State
ought to have them all, and the expense
would be for the State insignificant, if it
did not send an agent on purpose. A few
hundred dollars would copy all you need
from the State Paper Office, on all North
Carolina topics. Their complaints were
well founded, and were so acknowledged,
although the oppressors were only nomi-
nally punished. They form the connecting
link between resistance to the stamp act and
the movement of 1775; and they also play-
ed a glorious part in taking possession of
the Mississippi valley, toward which they
were carried irresistibly by their love of in-
dependence. It is a mistake if any have
supposed that the regulators were cowed
down by their defeat at the Allamance.—
Like the mammoth, they shook the bolt
from their brow and crossed the mountains.

I shall always be glad to hear from you,
and to be of use to you, or your State.

Very truly yours,
GEORGE BANCROFT.

D. L. SWAIN, Esq.,
Chapel Hill, North Carolina.
The above letter establishes the fact, be-
yond all question, that independence was
first proclaimed in Mecklenburg, North
Carolina, in May, 1775.

will see the extraordinary resolves of the
people of Charlotte Town in Mecklenburg
county, and I should not be surprised if the
same should be done everywhere else."

Enterprise.
We find the following notice of Simmons'
Oak Hall establishment in the city of Boston,
in Hunt's Merchant's Magazine. Few persons
who have not visited this immense establish-
ment can have any idea of the amount of business
done, or of the admirable system by which it is
managed by Mr. Simmons:

A MODEL CLOTHING ESTABLISHMENT.
There is in Boston one of the largest estab-
lishments for the manufacture of clothes in
the United States. We allude to Simmons'
"Oak Hall Rotunda," as it is termed by its
enterprising proprietor. Some idea of its
extent may be gathered from the fact, that
the sales amount to half a million dollars
per annum, and that there are employed in
the manufacture 25 fashionable cutters
and trimmers, 2 book-keepers, 1 cashier
and assistant, 1 paymaster, 5 runners, 2
expresses, 30 salesmen, and 3,000 opera-
tives constantly plying the needle. The
Boston Post furnishes the following descrip-
tion of this mammoth concern:

Mr. George W. Simmons, of Oak Hall,
has marked the season by making a most
important improvement in his vast establish-
ment. He has added a spacious and lofty
rotunda in the rear of the large sales-rooms
on Ann street. This rotunda is also for a
clothes mart, and is well worthy of a de-
scription, and should be visited as an object
of interest by those who are anxious in ob-
serving how the trade of Boston in the
clothing branch is rapidly increasing. The
dimensions of the rotunda are 50 feet by
47, giving an area of 2,350 feet on the
basement floor, and the depth from the cen-
tre of the splendid variegated skylight to
the floor is 65 feet. The light is 20 feet by
13, and the stained glass is of the most
beautiful pattern. The main saloon, open
from the first raised floor to the stucco work
ceiling, and filled with a flood of light from
above and on every side, is in fact divided
into two apartments, by means of a gallery
of oak, with an elegant balustrade. The
gallery is reached by a short flight of stairs,
which branch off into a pair, turning to the
right and left on the west side. Above the
basement portion the form is elliptic.—
On the first floor there are nine elliptic
counters, with room on each for nine sales-
men to wait on customers at ease—making
eighteen in all at the counters, and around
the counters are shelves for 8,000 articles of
clothing. In the intervals are four small
rooms, or lighted closets, for assorted made
up clothing. Between the counters and
the well-room railing is a broad promenade
from which may be seen not only all the
parts of the rotunda, but the two sales-
rooms which project into Ann street. This
view is obtained by means of two twelve-
foot doors, which afford access to the ro-
tunda from the Ann street rooms. In the
second, or gallery tier, are no less than
twenty rooms for assorted garments, regu-
larly classified, completely lighted with
ample windows. Here, too, is Mr. Sim-
mons' own apartment, on the western side
of the gallery, which commands a view

We send, occasionally, a number of the EXAMINER to persons who are not subscribers, in the hope that by a perusal of it, they may be induced to subscribe.

A Good Move and in the Right Quarter.

The Mayor, and the Boards of Council, and other influential citizens, of Washington City, have petitioned Congress, praying for the abolition of the slave trade within the District of Columbia, or for authority to be conferred upon the city corporation, by which the offensive traffic may be prevented.

This movement, if judiciously directed, must exert a beneficial influence in allaying the excitement and reconciling the divisions now distracting the public mind.

A New Anti-Slavery Paper in Virginia.

The *Daily Enterprise* is the name of a new paper started at Wheeling, Va. The editor speaks out as follows in the first number. We hope he will be sustained in the noble stand he takes.

He says:

1. We are Anti-Slavery, soul and body, now and forever. We go against enslaving the body, enervating the mind, the tongue, or the press.

2. If the question were to be decided between Perpetual Slavery and Immediate Emancipation, we would choose the latter without hesitancy.

3. We are for the abolition of slavery on the most plan for the slave's own benefit. The plan we can propose if necessary.

4. We believe that it is a national evil, and an individual curse, and that in the aggregate the whites would be greater gainers than the slaves.

5. We oppose the citizens of Wheeling have but little interest in the question, except as it affects their immediate interests, and are in this respect prepared to discuss it themselves.

Finally, if we are to be proscribed for sentiments like these, the sooner we get out of this commonwealth the better. But we have formed no such idea of the people of Western Virginia. A few of the selfish and contracted may condemn for opinion's sake, but the most of them are too liberal to permit their minds to be thus biased.

The crowded state of our columns last week prevented us from making any comments upon the communication of our friend "Moses." We propose now to offer a few thoughts suggested by that and previous communications.

And, first, we would remark it as a singular coincidence that, before receiving "Moses'" article, we had made quite a copious extract for the *Examiner*, (published on the first page of last week's paper), from the very article in the *Edinburgh Review*, which he praises so highly.

We certainly think that the readers of the *Examiner* will have some curiosity to see an article so highly commended by both the friends and opponents of emancipation. Most heartily do we advise them to obtain the article and peruse it thoroughly, for seldom can a more interesting and instructive essay be found. No one, as it seems to us, can read the article without having his heart cheered by the proof presented of the improbability of the most degraded portion of mankind, and his mind convinced by the arguments adduced to establish the fact of the essential unity of the human race. The writer demonstrates, by the irrefragable evidence of physiology and psychology, the truth of the doctrine that every tribe of mankind, no matter how low in intellect and morals, possesses those essential elements of humanity which by an impassable barrier separate man from all other earthly beings; which distinguish him as man and render him capable of indefinite and ultimate improvement. This doctrine harmonizes perfectly with the Bible account of man's origin, and with the glorious New Testament doctrine of human brotherhood—the brotherhood of all of every name, race, color and condition.

Now, "Moses" professes to believe in, and does believe in the New Testament, and yet he strenuously defends an institution, which utterly denies the unity of the race by denying to the black man rights—the right of liberty—which our Declaration of Independence pronounces the inalienable right of all men; an institution which laughs to scorn the doctrine of human brotherhood, and declares that the black man, so far from being a brother, is not even a man, but a thing, a chattel, to be bought and sold, as a horse or a hog or any other article of property is bought and sold! There may be consistency in this, but we confess our inability to see it.

"Moses" asserts that "the Almighty, in making Shem, Ham and Japhet to differ, intended and purposed all the consequences of that differing, and that, therefore, whether it is in the abstract right or wrong, that the white man should govern the negro, we cannot help it; that there is a necessity that it be so."

"Whether in the abstract right or wrong,"—does "Moses" mean that the everlasting distinction between right and wrong is sometimes overlooked by Jehovah? This, we confess, is a strange notion to us, for we had supposed that the Bible taught that God, the all holy, cannot look upon sin except with abhorrence.

"There is a necessity that it be so." Why, here is fatalism, genuine fatalism, of which the devout Mohammedan need not be ashamed.—Slavery, is therefore, it is right. A few years since, some American citizens were in slavery in Algiers. Suppose friend "Moses" had been one of the unfortunate captives, and that, on asking his Algerian master to restore him to liberty, the zealous Mussulman had replied—"What ever it is, right. Allah is great, and if it had not been right for you to be in slavery, you would not be." Would the reply have been entirely satisfactory? Not so satisfactory we imagine, but that our friend would have taken the earliest opportunity of escaping from bondage.

But "the Almighty made Shem, Ham and Japhet to differ, and therefore he purposed all the consequences of their differing." All the consequences? The slave trade, no less than slavery, is one of those consequences; yet "Moses" pronounces the slave trade infamous and atrocious! Does the Holy One of Heaven purpose infamy and atrocity?

It is true that the Creator has made his children to differ. To some He has granted more privileges than to others. The white man He has favored in every way. A thousand advantages and means of superiority He has given to this part of his family; but if we know aught of his character, as revealed in his beloved Son, or of his purposes as manifested in the benign religion of Jesus, He never designed that these advantages and means of superiority should be used for the purpose of injuring and degrading the less favored members of his family. On the contrary He desires that every privilege enjoyed by one of his children over another should stimulate the favored one to earnest exertions in behalf of the less favored, that thus the divine blessings may be shared, and all hearts united in Christian love and gratitude. Let not the mantle of Christ's holy religion be thrown over human error and wrong. More than once has it been thus decried. In the dark ages of the Inquisition stole this living of Heaven, and, having concealed its own fearful and fiendish features, stalked forth as an angel of light. Let not slavery, in this enlightened age, claim for itself and its great progenitor, the African slave

trade, the privilege of renewing the awful mockery. The force is too tragic to be oft repeated. But says "Moses," "the slave trade has been the means by which God has fitted a great multitude of the negroes for mansions in the skies;" i. e. by bringing them into Christian lands.—Very well, admit it to be so, what then? Does it follow that the slave trade is approved by Jehovah, and that slavery enjoys his sanction? By no means; the fact only shows that a gracious Providence often overrules evil for good. He caused the captivity of Joseph to prove a means of good, but we have yet to learn that He commended the brothers of Joseph for selling him, or the Midianites for buying him.

And, in passing, we would ask our friend, since he thinks that the slave trade has proved a means of inestimable spiritual good to the blacks, ought we not all as Christians at once to engage in that traffic, and bring as many as possible of the benighted Africans from their native region of heathenism into this favored land, where they may enjoy gospel privileges?

We will not, however, dwell upon these considerations. We gladly acknowledge that many slaves, through the care of affectionate and devoted masters, enjoy religious privileges by which they are far advanced in the Christian life, and, to use our friend's expression, "are fitted for mansions in the skies." (Does "Moses" as a Christian think that persons, who are fitted for mansions in Heaven, should be retained in bondage on earth? If really fit for honor above, are they not prepared for freedom below?)

But this fact does not reach the point at issue, does not answer the all-important question—And what is that question? Simply this: has the existence of slavery in America improved the condition of the negroes in Africa? No one can hesitate as to the reply to this question. All authorities concur in the statement that the condition of the African in his native land has been rendered far more deplorable since the commencement of American slavery than before.

In consequence of the demand for slaves to be carried across the Atlantic, the petty kings of Africa have been stimulated to new and unheard of atrocities. Avarice and all fiendish passions have been fed to the almost utter extinction of the kindly feelings of humanity.—It is sad to think that the influence of professedly Christian nations should have been exercised, not to improve and elevate the African, but to sink him into deeper and deeper degradation. But such has been, and such is the fact. Slavery in the United States, at this very hour, is indirectly adding horrors to the condition of the African in his native land. We denounce the slave-trade, it is true, but we cherish the institution of slavery, and, by cherishing it, make it, as far as in us lies, reputable, and thus prolong its existence in Brazil and other portions of the world which directly support the slave trade. This is a consideration which may well make the defender of slavery pause and seriously reflect upon his position.

We have admitted that in some instances God has overruled the evil of slavery for good. But there is another view to be taken of the matter, which has peculiar interest for every Christian mind and heart. Suppose that, instead of having supported an institution and a traffic, which have been attended with such fearful woes, and which have required to be overruled and counteracted, the Christian nations of the world had united in efforts for the improvement and redemption of Africa, efforts on which the choicest blessings of Divine Love would have descended; how different would be the condition of Africa, at the present day. Let the results which have followed the exertions of the self-denying Moravians testify what would have been the result, had all Christians been animated by a similar spirit and been equally faithful to their duties as followers of Jesus. Then Africa would have had reason to regret with a sorrowful reflection the Christian nations of the world, instead of regarding them as her worst enemies.

The Meeting at the Court House.

We have only time before our paper goes to press, to say that the meeting Thursday evening was very large and enthusiastic. For the proceedings we refer our readers to another column. Addresses were made by the Rev. W. L. Breckenridge, Rev. E. P. Humphrey, and Messrs. Speed, Thomson, Baird, Walster, and Smith.

The Louisville Journal of the 23d inst., contained an article on the subject of Emancipation in Kentucky, which will certainly attract much attention through the State. It had generally been supposed that the Journal would, in due season, take a prominent place among the organs of Emancipation, and we deeply regret that we are compelled to add that it has seen fit to throw its influence against the discussion of slavery at this time.

The editors of the Journal say that they had decided not to enter on the discussion of questions connected with the election of delegates to the coming Convention, on account of their relations to the Whig party of this and other States. They have adopted the policy of the law of 1833 forbidding, with certain exceptions, the introduction of slaves into this State, a policy which looked forward to the ultimate extinction of slavery by a very gradual process. They think a question of such magnitude as Emancipation, ought to be examined without agitation; ought to be left to "the slow process of public opinion, formed from each man's individual observation." Everything, they add, indicates that the time will come when the people will solve this problem for themselves, and the State of public opinion necessary to this result, will ripen more rapidly without than with agitation.

Now, we do not exactly understand what our neighbors mean by "agitation." They certainly will not deny that, if slavery is an evil which the State ought to be relieved from, it is right and proper that it should be discussed. In another portion of their article they declare that "there should be the fullest discussion in the newspapers and on the stump, of all proposed amendments." One of the proposed amendments relates to the County Court system, and to understand it, it should be fully discussed.—Another proposed amendment contemplates the removal of slavery from Kentucky. Why not discuss this question fully as well as other questions? Why is every possible amendment, that wisdom or folly, that sage or simpleton may suggest, to be discussed, while Emancipation is to be placed under the ban, and its discussion outlawed? We see no justice in this course.—Emancipation is by far the most important subject before the public mind in Kentucky. The policy and propriety of pressing it at this time, is urged by many of the purest, wisest, and best men in our Commonwealth—men who do not see why this question must be left to "the slow process of individual observation," while all other questions are to be everywhere discussed, as the people may see fit to discuss them. We think its magnitude claims for it peculiar prominence, in the public regard, and that, therefore, it should be most thoroughly discussed in every neighborhood, that public opinion may be enlightened, and every voter enabled to decide intelligently.

The following paragraph from the Journal's article, is very interesting:

"In the last two years, and especially in the past year, many indications have existed of a tendency of public opinion toward free labor, and a quiet process we have named. Without interfering, or intending to interfere with the

progress of this opinion in any manner, it had been our desire to ascertain its extent and character, and we have awaited the assembling of the present Legislature as affording the best means of ascertaining it. It may be said that the members, being politicians, and naturally fearful of committing themselves on such a question, cannot be relied on to public opinion upon it; but after all, we know of no better exponent of opinion upon the question. All the members of the lower house, with the single exception of the Representatives from a single county, state that a majority in their counties are opposed to all plans of Emancipation; and every member without, as we believe, any exception, is opposed to raising the question in the approaching canvass for conventional delegates. The general impression appears to be that a decided public opinion exists in favor of ingraining in the Constitution a prohibition against the further importation of slaves from other States, but every member of the House and of the Senate opposes the agitation of any scheme of Emancipation."

That the members of the Legislature fail to do justice to the extent of public sentiment in the State, in favor of Emancipation is very clear to us. We have information, reliable information, from many prominent and shrewd men, from which we are induced to believe that a large number of counties are ready to cast their votes in favor of Emancipation. The doubt which the Journal throws upon the testimony of the members of the Legislature, is very proper. These gentlemen are clearly mistaken. The Journal says—

"But even if a majority of the people in a majority of the counties now favored Emancipation, the substantial and wise part of them would not be inclined to start such a question at a time when so many other questions are to be raised—when the whole Constitution is to be reconstructed. Not only should there be a clear and very decided indication of public opinion before this question is raised, but it should be made, if ever it is made, by itself. There may be a provision in the new Constitution for submitting specific amendments, under certain conditions, to the popular vote. Such a provision has, we believe, been engraved in most of the new Constitutions of the other States."

We do not see why the question of Emancipation is to be thrust aside, because "so many other questions are to be raised." If a majority of the people are in favor of it, the sooner their wishes are carried out the better. If any question is to be postponed, it certainly should not be that which is by far more important than all others combined.

In conclusion, the Journal advises its friends not to run candidates in any county "upon the question of any scheme of Emancipation," but to select as delegates to the Convention their ablest, wisest, and most virtuous citizens. We hope that in every county in which there is any prospect of success, the friends of Emancipation may run their ablest men, and in those counties in which they are not strong enough to carry their candidates, they may support the candidates who are least hostile to their views. The suggestion that the new Constitution shall contain a provision by which the people may introduce specific amendments without the trouble of calling another Convention, is eminently wise and proper. The people ought to have this right secured to them, and no one, we hope, will oppose their having it.

The friends of Emancipation owe it to themselves and the grand glorious cause in which they are engaged, to come forward and exhibit their strength to quaking politicians of all kinds. They have been too supine. Had they been active, the members of the Legislature would have had abundant evidence that in many counties, minorities can and will be polled for Emancipation candidates. Let them shake off their lethargy and take the proper steps to let their numbers be known, and their influence be felt. We are assured by intelligent men in different counties, that the good cause is every day gaining ground. We hope that no Emancipationist will permit the beatings of the pro-slavery men to paralyze his friends, or to rob his heart of hope. Come, friends, let us take courage, be active and vigilant. We have much labor before us, and let us go to work heartily. Let us not be guilty of the supreme folly of concluding we are too weak to accomplish any good before we make a fair trial of our strength.

To the Editors of the Examiner:

GENTLEMEN: Your correspondent "Moses" seems to be a man of good intentions, who has been misled by his theories. I believe that he wishes to do right, and to arrive at truth. My reason for referring to him is to show the good effects of discussion, when conducted in a proper spirit.

Any one who has read his articles may see that his feelings have materially changed since the discussion began. At first he seemed disposed to justify the slave trade, as it is essentially connected with the system which he defends. He has now abandoned that ground.—He seemed at one time to consider useless all efforts to improve the condition of mankind, as, according to his representation, all such efforts had been in vain. He seemed to wish us all to sit down, like Mohammedans, with our hands, and say, "It is fate." At one time, he might have been supposed to be a follower of the prophet of Islamism. Now he looks forward to successful efforts for the improvement, even of the negro race. If he had not engaged in this discussion, these changes might never have taken place in his mind. Discussion is always a good thing when properly conducted. The earnest seeker for truth is always benefited. I believe that "Moses" is now in right of mind, and that he will not die without crossing the Jordan that separates him from "free soil." For awhile, he may "linger shivering on the brink," but I believe that he will make the plunge. I really do like the spirit of "Moses," and believe that he must be an excellent man. He is a chivalrous knight, who carries no concealed weapons, and will not resort to any mean stratagem.

There is one of his positions on which I think you might have made more. He speaks of a greater degree of chastity existing in the slave States than in the free, and says that the number of prostitutes that walk Broadway at night is perhaps greater than that of the virtuous women that walk the same streets during the day. Are not prostitutes seen in the South, walking in the city and in the field, by night and by day, all over the country? Those prostitutes are not of the same color as those that walk the runway in the streets of New York, but they are no less prostitutes; and the system of slavery has made them so. In some parts of the South, is not a perfectly black child almost as rare as a black swan? Has the intermixture of blood been effected without sin? In the South, too, the parent condemns his child to all the horrors of eternal slavery, and to all the degradation which "negro blood" brings upon him or her through whose veins it flows. What would be thought of a parent at the North, who should sell his daughter as a slave, and at the same time place upon her mark of disgrace at which the finger of scorn would be forever pointed, and which could never be effaced, even by all-changing time, till an unhonored grave hid her from the sight of man? If this were done commonly in any Northern city, would not the indignation of the South burn like a consuming fire against that city? Oh, friend "Moses," talk not of the superior chastity of the South, when you cannot round without seeing a mulatto ginning ridicule in your face! I admire, as much as "Moses" does, the virtue of the white ladies of the South; but chastity may be violated by males as well as by females, and by blacks as well as by whites. There is a free State in which prostitutes are seen in almost every house in the country, employed as

nurses for children, and as maids for young ladies? In what free State is the violation of chastity so common as to be looked upon almost as a matter of course? Why, the very commonness of the thing seems to have prevented "Moses" from seeing it at all. There is not light enough in the picture to enable him to observe the shadow.

JOSEPH.

To the Editors of the Examiner:

GENTLEMEN: The time for action—decided, combined action—has fully come. Let us have a convention as early as practicable. It is urgently demanded by the importance of the cause, and the magnitude of the obstacles to be overcome, before we can say we have gained one single important end. There is a field of conflict before us, such as we have never had. Our opponents are armed, and will yield only when resistance becomes hopeless. A moment's attention to the several divisions of those opposed to us, will satisfy every one of the necessity of action.

1. There is a large class who love the system of slavery; why, it is needless to inquire. They believe that it is right—warranted by the Christian scriptures, and approved by the Saviour of man, and every attempt to remove it an effort to travel in advance of Divine Providence.—These must be met and answered, or they will remain where they are, fighting against liberty.

2. Another class stand at their ease. They have no interest in the system, and are unable to see how they are responsible for the continuance of it, or what right they have to talk about emancipation; nor can they see how any change would affect, in the slightest degree, their interests. These must be convinced—facts and arguments must be spread before them in the most plain and palpable manner, or they will be found fighting against us in the day of battle.

3. Multitudes are anxious for the adoption of some safe system of gradual emancipation, but consider the present an inappropriate time to agitate the question. They have a profound regard for other men; and because two years ago a few men at Frankfort issued a manifesto, disclaiming any intention to interfere with the existing relations of masters and slaves, they consider themselves bound to abstain from any active participation in the present movement for freedom. They are to be convinced that the position is absurd, or they will resist to the utmost every effort to relieve the State from the foul blot of slavery. The acts and doings of the gentlemen assembled at Frankfort, will be not only a stumbling block in their path, but an impassable barrier.

4. Another class are so cautious, that they will not move because they cannot see the end from the beginning. How will this result? How will that terminate? And until these questions are answered in a manner agreeable to them, they will stand still, or put forth their strength to palsy ours. One thing at a time, is our motto; when we have determined to build, select the spot and determine on the plan. It is time enough to say how it shall be done when we have resolved to do it.

Those who trade in politics, will, for political reasons, set themselves firmly against us; and the politicians are adroit managers—devoting all their time and attention to the subject—they know well how to catch the popular breeze, and secure a triumph. And this struggle they will leave no art untied. Acting on the common instinct of self-preservation, both the great political parties will, most probably, declare against emancipation, in order to secure a majority in the convention. There is to be a convention in Frankfort on the 5th of February next, the avowed object of which is "to quiet the public mind on the subject of emancipation."

This is said to be a movement of the Democratic party—but, judging from the names of the delegates to it, which appear in the public journals, I should think it a mongrel, for Whigs and Democrats are thrown in pell mell. But suppose it to be purely Democratic; when met, the delegates will assume to dictate to the party, and though few, and in many instances, self-appointed, their doings will be gazetted as those of the great Democratic party, and every true disciple of the school will be required to stand on the platform for the sake of the party!

The Whigs will not be outdone by their old opponents. They, too, will raise the cry, let slavery alone! or you will give the Democrats a majority in the convention. Already those who have been in the habit of lingering about the capitol during the sittings of the Legislature, controlling the legislation of the State, and manufacturing public sentiment, have whispered abroad that every member of the present Legislature is opposed to emancipation. These whispers are intended to produce effect in every part of the State, and strike dumb every voice that pleads for emancipation; and no one is a stranger to the power of such stratagems.—though few may be able to comprehend them. First, a few gentlemen of leisure go to the capitol, and pretend to give the sentiments of their respective counties, when, in fact, they only give their own. "Indeed!" says the representative, "I thought your county would go differently." "You have been deceived, sir." "Well, in that event, the movement cannot succeed, and we may as well abandon it." "Certainly, sir, you will only injure yourself in the community, if you do not." The poor legislator gives in—the citizen smiles complacently, and says—"He's safe!" Now, my neighbors, know how, in every part of the State, men are drawing off to this question; as I have used Bourbon to quiet Warren, I will use Warren to quiet Bourbon!—and immediately gives out that the whole Green river country is opposed to it. Thus party and local prejudices and jealousies, are laid hold of by designing men to thwart the honest yeomanry in their efforts to do right, and cause them to play into the hands of demagogues. It is time for the people to think for themselves, and no longer look to those who hang round Frankfort, and lounge in the purlieus of the capitol, for a fifth made ready to their hands. Let us therefore have a convention of all the friends of emancipation in the State, that those who claim the right to transfer us at pleasure, may know who we are and what we intend to do. Let us have it soon, before the wire-workers have time to prejudice the cause in the public mind. We must have organization—we must have papers and tracts; above all, we must have speakers. Multitudes can be reached in no other way.—Our people are accustomed to go to the stump for information, and there we must give it to them. What say you, shall we have a convention in Louisville, on the 12th of February?

CLEOS.

Under the Bridge, Jan. 22, 1839.

From the New York Evening Post.

Emancipation in Cuba.

We gladly give a prominent place to the following interesting letter on the subject of Slavery in Jamaica and Cuba. It is enough for us to remark that the writer is a gentleman on whose statement of facts implicit reliance may be placed. Our southern friends of the press do not often copy from our columns on the subject of their peculiar "institution," but perhaps, for the information of their readers, they may be willing to make an exception in this instance. We trust, as we confidently expect, that further developments of evidence, may fully establish the correctness of the views of the working of emancipation in the British Islands, contained in the letter of our esteemed correspondent. And at the present period it is too important a contribution to the general discussion of

the merits of this great question of Slavery, with which the public mind is fermenting, to permit us to publish it without inviting to it the particular attention of our readers.

HAVANA, Jan. 7, 1849.

Every reflecting American has, of course, looked with no small degree of interest to the great experiment of the abolition of slavery in the British West India Islands. Its results must go far to influence the destiny of that sad and fatal institution in our own slave States also.—For myself, I, from a very early period, looked to that quarter of the heavens, as the region where was to appear the first dawn of that thrice-blessed day, which should witness the fall of the last shackles from the last slave in our own dear and glorious land. Early accounts of the success of the emancipation in Antigua, (where it was first carried into complete effect, without any transition stage of "apprenticeship,") awakened a confident hope that many years would not pass before a "great change would take place" in the minds of our own southern slave owners themselves, causing them to be the most anxious for the benefits of a similar reform. At that period an intelligent owner of a plantation in Antigua assured me that, far from needing or being entitled to any compensation from the British government for the emancipation of their slaves, the interest of the former masters themselves, might rather have led them, if they had rightly understood it, to pay an equal amount for the benefits of the change.

This was stated by the person referred to, at a dinner party at the White House at Washington, about ten years ago, with a confession of the abandonment of former strong prejudices on the subject. Confirmed by other similar evidences, as well as by all natural reasoning on the question, I was led to wait with patient hope, that solution of the problem of slavery in the United States which must, sooner or later, be brought home to us, practically and conclusively, from the emancipated West India Islands. But our own southern slave-owners have their eyes opened to the truth that they may cast off the burden of this institution, not only with safety, but with positive benefit to themselves as the capitalist and proprietary class, and all question on the subject would of course be at an end. If federal aid were in any way needed, we of the north should then have only to resist their appeals to us, to violate the constitution for the speedier abolition of slavery.

Well, thus far it must be confessed that this hope has not been realized. As a measure supposed to be beneficial to the proprietors of the land, or even reconcilable with their interests, the emancipation in those islands has hitherto been generally regarded as a failure. There has been a great falling off in the production and exports of their staples, sugar and coffee. The supplies of labor required for the working of the estates have been irregular and insufficient; the cry of distress from the proprietors has been loud and constant; and they have declared themselves and the islands ruined past redemption.

I say nothing about the interest of the negroes in the question—the former slaves, now the free laboring population of the islands.—We, probably, should regard that as a pretty important consideration in judging of the "success" of the emancipation. If their condition, moral and material, had experienced even a fraction of the improvement naturally to be expected from their freedom, we might, perhaps, find in that result consolation for our regrets at some reduction in the annual crops and incomes of our ex-masters; for, after all, Corporal Truth was far from the truth in his idea that the negroes have souls as well as we. But we could hardly expect our southern friends to view the subject in the same light. And English speaking of the alleged "failure" of the English experiment, and its supposed disastrous consequences to those colonies, only in reference to the interests of the proprietors.

You will share the gratification with which I am able to inform you of some interesting evidence which has reached me here, tending to reverse the impression generally entertained at home, and universally among our southern slave owners, respecting the practical working of the emancipation in the island of Jamaica.

I was present a few days ago at a conversation between two large sugar planters and slaveholders of this island, Cuba; one of whom was relating to the other the substance of some communications recently received by him from a friend of his in Jamaica, an English planter, whose arrival he shortly expected on a visit to Cuba. The latter was described as a highly intelligent man, a first-rate planter, and the proprietor of two sugar estates in Jamaica.—This gentleman pronounced wholly untrue the common impression that the emancipation was a disastrous measure, fatal to the proprietors.—Its first effects had indeed been such, but chiefly through the fault of the planters themselves, and the wasteful and bad methods of management which were incident to the system of slave labor, and which remained after the emancipation of the slaves; but now it was all working out to his entire satisfaction. The inability to procure the amount of labor required for the culture and manufacture of the sugar (which processes, you know, are united in the same hands, the planter employing extensive and costly machinery to manufacture his sugar on the spot where he grows his cane), had forced them to the adoption of labor-saving improvements and economies; and with the aid of these, all the labor needed could be obtained from the negroes for moderate wages, better in quality and cheaper in expense to the planter, than under the old system of slavery. In particular, he stated that he had recently introduced on his estates certain improvements, by means of which the sugar boiling process was performed within twelve hours of the day, instead of occupying the whole twenty-four, as formerly, and as still practised elsewhere; and that he was now able to accomplish as much within the twelve hours as before within the twenty-four. He was able to have as much labor as he wanted, at a shilling a day, costing him much less than the expense formerly of maintaining the requisite force of slaves.

To appreciate this, let me inform you that on the Cuban estates, best and most humanely managed, the negroes work eighteen hours a day of the twenty-four, during the crop season, or about half the year; and not much less than that during the rest of the year.

Remember the character and authority of the gentleman making this communication to his friend and brother-planter in Cuba. The commentary of the two Cuban planters upon it, was that if this was so, then there was nothing for them to apprehend in the extension of emancipation to Cuba also. One of them was owner of two hundred slaves; the other, of a much larger number.

In confirmation of this, I have also learned from a very intelligent and well informed merchant of this city, an old resident, the following important fact, namely: that very recently another Jamaica planter, a thoroughly practical man, and thoroughly acquainted with the subject, had visited Cuba for the purpose of inspecting in detail the whole system of the sugar industry of the island, with a view to determine the question whether it was possible for the planters of Jamaica to produce sugar in competition with those of Cuba, without the support of protection in the British market; the last remnant of that protection, by discrimination between free and slave grown sugar, being on the eve of being taken away.

After a full investigation, and visits to numerous estates in different parts of the island, the result of the mission of this gentleman was that he departed, satisfied that Jamaica had nothing to fear in the competition; with the mere exception of the superiority of the soil, which was an advantage in favor of Cuba.

Of course, I do not take the liberty of printing the names of the parties above referred to. I hope that you at least will regard it as sufficient to have described them as has been done. It is not easy to imagine what better testimony could be desired, so far as it goes, and so far as regards the authentic and authoritative character of those by whom it is rendered. I cannot but repose confidence in it, and feel free to include the happy words which it suggests, in reference to the destiny of the institution of slavery, not only in this island, but in our own slave States. Let it but become a public and notorious fact, so established as to compel the assent of the slave owners themselves, that as much effective and productive labor can be relied upon from the emancipated slave, with the sub-laborers, in lieu of the maintenance of the whole slave family, old and young, sick and well, and there is an end of slavery!

The question may then be well left where it most properly belongs with the masters themselves. Few among them would long remain deaf to the mute eloquence of the facts and figures brought home to each one's own pocket, which would then succeed to the unwelcome declarations of an aggressive foreign philanthropy. They would themselves become, as they indeed should be, and alone can be, to any useful purpose, the "abolitionists" *par excellence*.

And as for any practical difficulties in the matter, the will would soon find the way.—South Carolina herself may yet, before many years, be seen setting a nobler example to her sister States that share her present misfortune under the blighting burthen of slavery, by passing some wise law of emancipation, adapted to reconcile the interests of both master and slave in a manner satisfactory to all. And if you would ask where any fund is to be found sufficient to pay for the liberation of three millions of slaves, I would answer (putting out of view the "shining mountains" of our new acquisitions on the Pacific) that the object might be attained, either by the liberation of children born after a certain period, or by establishing by State law a certain scale of reasonable valuation according to age, sex, health and education, at which every slave should have the right to purchase his or her own freedom; and by then organizing a fair system of *task work*, which would enable the slave to give the master as much useful service as heretofore, with the privilege of devoting the surplus time which the slave would then earn for himself to extra labor for his own redemption. Depend upon it that so far as regards the main bulk of the slaves everywhere, full one-third of their time would soon come to be applied to this latter object, during the remaining two-thirds their owners would receive from them a more satisfactory and profitable service than has heretofore been

briefly spread over the whole of their time; a brief term of years would pay off the price due by them for themselves; and they would then remain a far more servicable and cheaper class of laborers for their employers as freemen than they had ever been as slaves. I repeat, that let the will be called into existence, in the manner above indicated as probable, and there will not long remain any difficulty about the way.

Excuse me if I add to this already long letter a few more words on this interesting subject of freedom and slavery in the West India Islands.

That the Jamaica ex-masters could not get from the free negroes, in a tropical climate, and on a tropical soil, seventeen or eighteen hours a day of work, by any inducements of wages, whether within or beyond their power to pay, is no matter of wonder. Nor can we be surprised that great confusion for a few years should have been thrown into the entire system of industry, agriculture and manufacturing, which had grown up under slavery, and which was based upon that unlimited control of the labor of the country by its Capital, which is implied in the word slavery. A period of transition had necessarily to be passed through, before the existing race of masters and overseers could introduce the changes in management and machinery made necessary by such a fundamental change in the relation between capital and labor—before they could be taught both the necessity, and the proper modes of making those changes.

Science in husbandry, labor saving improvements in machinery, and general economy in administration, these were the lessons which time alone could teach; without which the revolutionary system of industry of the country could not be expected to work well for the proprietary class; and which it appears that only a few have yet fairly begun to learn. A little of such lessons, however, soon leavens the whole lump. The example of improvement, under such circumstances, rapidly spreads, and imitation soon becomes a matter of universal necessity. Require of the emancipated negro but a reasonable number of hours of toil, and subject it to the ordinary laws and principles which regulate the relation between the laborer and the employer, both of them in a state of freedom, and no difficulty need be feared, whether as to the quantity or value of the work that may be expected from him. He is naturally docile, submissive and industrious. He will work, and work well, as he ought to do, and as all men ought to do, for the wages necessary to feed his family, or to gratify man's thousand wants and wishes over and above the mere necessities of plainest existence. He will, for the first time in his life, awake to the influence of all the natural incentives which make men, as laborers, prudent, active, economical, intelligent, and really valuable to those whom they feed. He will work better for his former master, and cost him less, than a thousand minute wages. And the only uncertain point in the whole case is, in which of the two parties will have most reason to congratulate himself on the change, which will be the party most truly emancipated.

As for Cuba—let it become once well and publicly established that slavery may be abolished consistently with the interests of the planters and of the general community, and it will be done; and more rapidly, I think, than in some of our own slave States, where men's minds are in a high state of soreness and irritation in reference to this subject. In Cuba, the number of slave owners is smaller in proportion to the population, than even in our southern States, the slaves being, in large masses, owned by a very wealthy few, and being, for the most part, confined to a limited portion of the island. There is a great deal of anti-slavery sentiment in Cuba. A southern gentleman, for a number of years resident here, and himself a full-blooded South Carolinian, acknowledges that in general intercourse here, he has found twenty "abolitionists" for one to be found in our own slave States.

There is a large number of industrious and thriving free blacks in Cuba; men are accustomed to employ and see them employed to mutual satisfaction as laborers. The step would, therefore, be an easier one, and with fewer objections and prejudices of strangeness to be overcome, in the transition from slavery to freedom, than in those slave communities of our own where the few free blacks that are to be found are generally regarded as a lazy and worthless set.

The slave trade has very much fallen off in Cuba. The late Captain-General O'Donnell, during the latter part of his term of office, in truth and reality discontinued it, under pressure from Spain, extorted by the energy with which England insisted upon the fulfillment of the treaty on the subject. Renowned slave cargoes are now landed, though the commerce is not indeed complete. Intelligent plantations are falling off, during the past two or three years, at the rate of five per cent. a year. This is not incredible, when it is remembered that heretofore the principal reliance for keeping up the stock of slaves on the estates, has been on the slave trade; that the natural increase has been pursued by the masters of the confining their force almost entirely to men, with but a trifling proportion of women; and even where this is not the case, still excessive work and bad management have in general kept down to a small proportion the number of children born and successfully reared.</

Soar High! Soar High!

Soar high! soar high! soar far to fly,
Think not about the falling,
Stay not to shrink upon the brink
Of high and holy calling.
But, being right, with all thy might
Go on—the clouds of sorrow,
That here to-day obscure the way,
May all be gone to-morrow.

The world may sneer, and laugh, and jeer,
Yet stay not for repining.
Alas for all, the great and small,
Creation's light is shining.
Take heart, for there is no stroke
That strikes, but it may aid him,
For if the deed from good proceed,
Say what on earth shall shade him?

As every joy we unemploy
Is an ungracious measure,
So every gift we cast aside
Is a most wasteful treasure.
And it may be, perchance if we
Should once alike refine them,
We may in vain strive to regain
The slighted power to use them.

Soar high! soar high! not far to fly,
Think not about the falling;
There is a power in every hour
To help us in our calling;
If only more we would adore,
And seek its mighty aid,
Nor rack our brains, nor take such pains,
To search for things so fading.

From the American Metropolitan Magazine.

Rural Life.

BY MISS CATHERINE M. SEDGWICK.

We have often been struck with the bootless trouble taken in the chase after happiness; with the excitements that are sought, the pleasures that are contrived and pursued, and all ending in a miserable waste of time, money, and labor. Happiness, pure happiness, over which there is no shadow of imperfection, we suppose is, with the exception of a few brief moments of life, reserved for another state of being. There is just enough of it here to stimulate our faith, our hope, our struggles for the hereafter. But what is nearest to happiness, tranquility, contentment, cheerfulness, serenity, are attainable, are to be had by a wise use of the means most of us possess; by cherishing what we have, and not regretting or desiring what we have not. One of the evils of the unparalleled activity of our young country is a restless desire of change. Our men are "young Rapiers." "Dash on—keep moving," are the watchwords; and the mass of the social world seems playing the game of toll, changing places with no effect but change.

There is a comfortable exception to this general passion in a certain community we know, doubtless there are many like it unknown to us, where an order of out-of-door vestals dwell, with no conventional walls of man's masonry, but surrounded not imprisoned by piles of marble, whose sides are bristled with maples, elms, beeches, pines, and the glowing mountain ash. Their gates are not guarded by angels with flaming swords, turning every way, but tended by smiling hospitable spirits. Nor, whatever splenic travelers may have said or written, is there inscribed upon them those words of insolent defiance.

"Lasciate ogni speranza voi ch'entrate." On the contrary, their lay-brothers enter with hope and depart without despair, and not always alone! Nothing can be more liberal than the laws of the sisterhood.—They are only severe against the fendish voices of hate, envy, calumny, jealousy, and all the brood of discord. Such common infirmities as vanity, folly, and dullness, are, in moderate degree, tolerated, for these are wise virgins, and aim at nothing untenable. General friendliness, and every-day kindness, are the cement of their association. Detraction is held by them as a crime—murder in the first degree; and gossip is only endured, when there are found natures too weak for its absolute prohibition. However, there is such a general diffusion of light and moral health in the atmosphere that it dies of itself, or is hunted down as vermin by cleanly housekeepers.

The superiors, leaders, or rather elect ladies of this community, are those who have performed the pilgrimage of married life, a pilgrimage that indeed most of our vestals perform, sooner or later—a peculiarity of their order. These superiors use no enforcement but the gentle one of example. They do not appoint the duties of the vestals, nor watch over their performance. It is eminently a "free soil, free labor, free speech" order. The supervision of the ladies elect is confined to the festival rites. For these, daily and nightly they open their saloons, and from their lovely gardens and teeming store-rooms provide the material elements to sustain them.—They have no sibylline warning or croaking, no weird prophecy, no duenna vigilance, no conventional maneuvering. There is no call for these old world appliances, where purity and innocence are watch and warder.

Our fine young lady readers, if such we have, may think this all very well, insipid thought it be, for ladies of a certain age, or sleepy dames in the sober decline of life; but to the young and lovely, it must be a dismal blank. No—let the young and lovely bide their time. It will come.—Meanwhile the whole occupation and interest of life are not cast on one die.—There are social duties to be done; new studies to be followed; pleasant books to be read; new mysteries of the needle to be explored; and life goes on cheerily, without the continual excitement of the sentimental relations, or the uninterrupted presence of the nobler—no rarer sex. When the evening sets in, and neither lecture, poetry, opera, nor play, in perspective, the mail (the event, in country life) arrives. Then there are letters, perchance from India, London, Paris, or at worst, there is the morning paper from town; and even the young vestals, who have pursued their dry studies in Herodotus and Rollin, during the day, have yet some interest in the whirling political wheel of Europe, and lend a docile ear when their elders tell them that it is quite as important to know something of the crumbling thrones of to-day, as of the doubtful dynasties of three or four thousand years ago. If clouds lower without, and outdoor exercise is impracticable, a romping cotillion occupies the twilight, or polkas and waltzes a part of the evening, the dancing, it may be, not quite as prolonged as when the "rarer sex" are present. Sometimes, but rarely, there is recourse to loud reading. Social enjoyment is the order of the evening; and the minds of the community are too various for one book to unite all tastes and sympathies. So reading is set apart for the day, and there are social plays, plenty of talk, conundrums and charades, improvised or remembered. Occasionally a whist party is formed for a charming elderly friend, who puts up with the irregularities of feminine playing, for the sake of his favorite game, never failing to remark to his confidants, that the worst difference in the long run and indicating by invincible good humor, that he is content to suffer the tariff, for his favorite recrea-

tion. Nothing would be more abhorrent to him than the game (or anything in life) "à la rigueur." He considers it, as a mere filling up the chasm in conversation, and as affording an opportunity to the six-teeners to let off their steam, which they usually do in a round game, or in uncouth hilarity of explosions of talk, by courtesy called conversation.

These are the evenings after days of out-of-door enjoyment. The mellow days of autumn are the best of all the year for this. Nature's oracle-poet must have had a fit of dyspepsy on him when he said of them—"The melancholy days are come, the saddest of the year." "Melancholy!" when every breath of the nectar air brings back to the old feelings of their youth, and when to the young every hour is bright for woodland ranging and field sports!

"Melancholy!" when the leaves look as if they were dyed in melted gems, and, as they fade, fade into the tints and harmonies that old painters loved. "Melancholy!" when the sky is bright as a poet's dream from dawn to twilight! when every sunny hour may be spent in traversing old paths, or finding new ones, treading the rustling leafy carpet, brilliant as Florence mosaic. "Melancholy!" when we turn children again, and live on that effluence of beauty that still thrilled our senses. Oh, no! Call spring with its lassitude, summer with its withering heat, "melancholy," and the stunted freezing days of winter the "saddest of the year," but not the golden autumn days.

A pleasant week passed, in October, in this cheerful community, led me to consider the wealth of enjoyment we all might have within our own modest homes. The gaieties of summer were over, and the placid pleasures I have described had succeeded to them. The vacations in city life, it must be confessed, are the great epochs in this rural district, marked by the advent of brothers and cousins who have gone to the city to make their fortunes (for this community is not all born of the female kind). When these not less than "kin," and more than "kind," come home, every day is a festival day. Then for excursions to the mountains, water-falls, picnics, drives, rides, serenades, torch-light parties, and moonlight rambles. But this season of general movement and vitality was passed, and all had subsided into the customary course.—It was evident that mankind, as mere mankind, was not essential to the cheerfulness of a community of young women; that we have fallen on better times than those were, when a clever woman said of her sex, and a satirist repeated it:

"Most women have no character at all; for those must have character, of no mean quality, who do not require the occupation of business, nor the excitement of pleasure (so-called), who need not the incitement of rivalries and coquetries, the passions of love and jealousy, and all the greater and minor pursuits therewith connected, that have been supposed to make the history of young women's lives; nor the gossiping and maneuvering which has been the role of their elders. The usual chances of life happen to our community, but they come unheeded. There are Beatrices without them. One is taken and another left; and the charm of it is, that those left are quite as well satisfied as those taken, seeming to consider the security and exemptions of their haven as equivalents for the possible gain of the outward-bound voyager.

Soon after my arrival at —, I was introduced to a very striking and charming young woman, who had been passing the whole summer there, and who, being captivated with their rural life, is prolonging her visit far into the autumn. She is just eighteen, with exuberant spirits, and a self-complacency, a little exaggerated, perhaps, but accompanied with such general kindness and good humor, that it offends no one. E. M. is very handsome, frank, easy and attractive.

I have said that there is no gossiping in —. In its bad sense there is none; but in a circle of close and lively sympathies, there are certain vibrations, and what the character of those vibrations in a circle of females is likely to be, may be easily imagined.

"F. H. was with you this summer," I said to one of the elders, my contemporary. F. H. is a young lawyer in town, an intimate friend of the brothers and cousins of our vestals, and who, from his boyhood, has been a party in all their summer pleasures. In the day dreams of old and young, a pretty web or romance had been spun around F. H., and a certain young favorite and adopted child of the community, who, having neither father, mother, brother, nor sister, has, by her best qualities and graces, created and multiplied these relations, and is child or sister to the whole community. In answer to my question, my friend replied, "Yes, F. H. was with us a month."

"Is there any progress in his and L.'s affair?"

"Oh, no! It goes like a crab, backward. F. H. did not seem like himself this summer. You know he is naturally shy and reserved, and to tell you the truth, I think—we all think—F. H. prefers our hand-some visitor to L."

"Impossible!" I exclaimed; "if he ever were interested in dear little L. She is not—not quite so handsome—not so striking, certainly, as this town young lady, but her face is more engaging. She is a thousand times more captivating."

"To us—yes. But young men are always bewitched by beauty—and E. M. is so frank and easy—just the sort of girl to afford a refuge to a reserved man. Her cheerful loquacity fills every awkward chasm in conversation, and her incessant activity keeps up a pleasant ripple on a quiet surface. She is a charming creature, I confess. But she is a camelia for drawing-room wear, and our dear little L. a forget-me-not, to be worn in the bosom."

"It is very strange," I said, "that you should all have been so out in your surmises." "I don't know. We believed what we so much desired. L. is alone in the world. Alone! thought I, with such a band of angel friends around her. 'And we have all confidence in F. H.' They certainly have seemed from their childhood to lean to each other—but I suppose it was the accident of position rather than sympathy, on F. H.'s part. Men should be more cautious. I cannot think of F. H.—no, I do not think he has voluntarily done wrong; like most men, he has been fickle—yielded to a newer attraction. I have loved him so much that I cannot bear to blame him; but I must say I hope he'll not come here again."

I perceived my friend was dreadfully annoyed. "Never!" I said.

"Never!—I do not say that; but not till L. has done blushing at the mention of his name, and trying to be particularly gay when E. M. is rallied about him." She had hardly finished this sentence when the door opened, and F. H. entered, and my friend, in spite of her vexation and disapprobation, received him with her wonted cordiality. The strong current of old

love flowed over the little obstruction that had lately clogged it. There was a general excitement and glow through the party that had assembled at my friend's that evening, and some little awkwardness too. Nothing could be more unexpected than F. H.'s arrival. He was not expected till the year should come round. He had expressly said, when urged to come in the winter holidays, he could not come till summer vacation. All thoughts fixed on the city friend as the solution of the riddle. This was his new-found star that caused the perturbations of their planet.

Woman is as strong in her strength as she is weak in her weakness. Our dear little L. betrayed no excited feeling—appeared nothing different from usual, except that perhaps she talked more, and rather with her elders than her young friends. F. H. did not contribute to the cheerfulness of the evening. He was taciturn and abstracted, and though, for an American-bred youth, exact and graceful in his manners, he turned over a chair, utterly demolished the fire in attempting to put up a fallen brand—and while standing by Miss —, overset a lamp on the mantle-piece. He caught it in time to save my friend's carpet. The disaster was evidently considered generally as equivalent to a declaration of love for Miss —. She was the only one who had the presence of mind to rally him on his awkwardness.

The next afternoon L. was playing some of Beethoven's music, which she plays deliciously. My friend was sitting in her rocking-chair, by the fire, half dosing over the last Boston Weekly Messenger, and F. H. was on the sofa, apparently dividing his attention between the music and Alice D., a teasing little girl of eight years old.—"I know something about you, F.," she said. "Yes, you know you love me." "No indeed; I don't love anybody that I don't love me, and you love—ha!—no, no; who? 'I love you, Alice.' 'No, no; no; I tell you who it is.' F. H. tried to stop her mouth with a kiss, and a whisper. There was false playing at the piano. Little Alice felt her power of tormenting, and true to her woman's nature, was determined not to lose the opportunity. "I'll tell you who mamma says it is, and cousin Mary, and aunt Sarah, and the whole of them; I heard them all talking about it when they thought I was fast asleep. Now, Mr. F., pretend you don't know, and guess. You can't! Well, I'll tell you. Miss —, and the mischievous little thing pronounced the name of the beautiful guest, syllable by syllable. Poor L., she is the most habitually self-controlling young person I have ever known; and whether it was that she was not well at this moment, and her nerves were particularly irritable, or that her feelings had acquired force by too long repression, and that the child had touched the spring and opened the flood gates, I know not; but she burst into a flood of tears—rose from the piano—and then, for the first time in life disengaged, she laughed—said that music of Beethoven's always affected her strangely—wiped away her tears—thrust her handkerchief into her little net bag on the piano, and was reasserting herself, as if to proceed with her music, when, most fortunately for her, some one called her from the stairs, and she disappeared. The elder lady was by this time apparently in a profound nap. Alice's attention was attracted by a robin on the door-step, and F. H., after going to the piano, leaned over it, and walking up and down the room two or three times, went to his apartment.

The evening found the little community again gathered at my friend's. It promised to go off more cheerfully than the preceding. If I may be allowed the expression, they had become more easy in the harness, adjusted their ideas to the apparent necessity of the existing state of things. After the hospitable rites of tea were over, and the usual allowance of music and dancing had, plays were proposed. The line of poetry—"what is my thought like?" the historical game, and, finally, rhapsody. It must be confessed that our obscure community has tendency to the intellectual even in their debasements; scoffers might say, a leaning to blue stockings. Be it so; pedantry is better than inanity.

As this rhapsody writing is a pleasant trial of ingenuity, without being taxing, I will describe it for the benefit of such as may be ignorant of it, and give some examples that were produced on this evening. The scoffers alluded to above might have had rare fun in caricaturing the deep blue vest in which some of our pretty young vestals set to weaving the warp and wool in fancy's loom. Their shuffles were any thing but a type of swiftness. Some impatiently snapped off the work, and threw it away; some cut it off to prose. But if the muses were not invoked, they were not insulted. If there was nothing to claim admiration there was nothing to provoke ridicule.

Each person writes a question, and after it is a single word (the more grotesque the better), on a strip of paper, and puts it in a bowl; then each draws a question from the bowl, writes an answer in rhyme or prose, as pleases her, and deposits it in the bowl. The responses are read aloud.

Ques. "Which is worst—Folly or Wick-edness?" [Word shoe.]

Ans. "Folly sometimes wears shoes Too tight upon her little toe, And wickedness is often led Upon that little toe to tread."

This proceeded from our Beatrice, who has readiness, keenness, everything appertaining to wit, but its acid and bitter.

Ques. "Who is the father of Zebedee's children?" [Word whale.]

Ans. "Not to tell too long a tale, Know Mr. Zebedee married Miss Whale They were the parents of children three—Tom, John, and little Dickey."

"L. wrote that," said Alice D., who was sitting on F. H.'s knee; "for I saw her; but it's no answer to the question: Who was the father?—to tell who was the mother, I don't believe she knew what she was about. Do you, F? She is so strange to-day! I saw her put an old flower in her work-basket, and throw her scissors in the fire! Was not that funny, F?"

"Oh! thought I, who will choke that child? No one seemed to hear her, and the reading proceeded.

Ques. "How should the only gentleman in the room choose a partner?" [Word lot.]

Ans. "Your task was hard enough to drive one to despair— To fix on the fairest where all alike were fair; But though you could not soon decide, yet still it matters not; You might have written all their names, and drawn them out by lot."

"Ah, F. would not do that way; do you think he would?" asked F.'s little tormentor, turning to Miss —.

"Oh, no," she answered readily, "we are all written on Mr. H.'s heart, and cannot be drawn out."

"Oh, no—not all—not nearly all—only but one," cried Alice. F. H. was evidently

becoming annoyed with the little girl's sallies—I dare not say impertinence; and who dares to check a child in these days of democracy? So she remained on F. H.'s knee, and the play proceeded.

Ques. "Is the steamer in?" [Word extinguisher.]

Ans. "The steamer's in—I scarce can wait— The letter-bag so slowly opens: What, none for me! oh, cruel fate, Extinguisher of my fond hopes."

"Not your fond hopes, Mr. F. H.?" said Alice.

"Alice, my dear, come and sit by me," said my friend, who, till now, had appeared, like the rest of us, decorously deaf to the child.

"No; I had rather sit here," replied Alice. And of course she remained.

Ques. "Do you enjoy a rainy day?" [Word humbug.]

Ans. "The sun's round face so bright and fair, Is voted by our friend Le— 'Incident! bold! here's humbug this! But when he gives too warm a kiss 'E'en for my ardent lady, I pray For a refreshing rainy day.'"

This response afforded no material for the quick-witted little Alice. Its allusions, however, to daily discussions of the different quality of sunshine in France and our country, between the writer and a charming little French friend, greatly amused us.

Ques. "What sort of a figure would Mortimer Delville make if he were to appear here?" [Word hurly-burly.]

Ans. "Should Mortimer Delville Appear in our view, A grand hurly-burly Would quickly ensue."

"You are Mortimer Delville! you are Mortimer Delville!" cried Alice to her poor victim.

"No, no, Alice, he replied; 'all the ladies here voted there was no Mortimer Delville out of the book—nothing half so charming in this generation.'"

Ques. "Who is the belle of —?" [Word carter-potatoes.]

Ans. "Oh, don't speak of acres, Or carter-potatoes: Passion and poet, Broad lands and great wealth, Have nothing to do with a belle. This valley of ours Of Peking the towers Resembles so much, That I dare not touch Where all ring so well."

Little Miss Alice seemed rather mystified by this happy answer, and was for once silent. Children do not readily take a play on words.

I pass over several clever responses that can only be understood by an explanation of local allusions. One only remained to be read, and that was known by F. H. The question was dictated by Alice, and by this little Pickle's maneuvering had been given to him with a mischievous design to perplex him.

The question was, "Who is prettiest in this room?" [Word hood.]

Ans. "Oh murder! oh horror! oh dinner and blitza, I'm in the worst scrape that a man ever gets in. Of so many bright eyes that are piercing me through, Oh, how choose the brightest! oh what shall I do? I cannot decide—what mortal man could! I bow at the feet of fair woman-hood!"

E. M. looked conscious, half embarrassed, and but half pleased, during the reading. I cannot tell how L. looked; she had dropped the stitches of her knitting, and gone to the end of the room to take them up.

The generalization of the response did not quite meet the expectations of the company; and it was followed by a momentary silence. That little spirit of unrest, Alice, was not quieted during the general suspension of animation. She had espied a pink string peeping from beneath F. H.'s vest. "What is this," she said, "that you have tucked in here, close to your heart? And before he could take any measures to prevent the string, or evade her, she snatched it, pulled out, and exposed to general view (even to L.'s, for at Alice's exclamation, she had involuntarily turned round). L.'s steel-bag, containing her handkerchief—the same on which she had wiped those tears the little elf had forced from her on the preceding day when she was sitting at the piano. "Whose property is this," cried Alice, "and what shall she do to redeem it?" Poor F. H. I believe he would at this moment have heartily joined in Charles Lamb's toast (proposed under the provocation of crying children), "To the memory of that much-wounded potentate, Herod the Tetrarch!" There was no denying or evading the ownership of the bag, we all knew it; it was identified with L. always swinging on her pretty arm. She had asked for it twenty times that day—asked for it and searched for it in F. H.'s presence.

There are exigencies that will nerve the shyest man, provided he has, *à fond*, sense and feeling. F. H. put Alice aside, took the bag from her, walked to the end of the room, and gave it to L. His back was to us. He said something what L. alone knew; but there were words of infinite meaning; and that his were such, we inferred from the smiles, the blush, and the tear, that appeared at once on L.'s face.

There was a general movement and a breaking up of the evening party. F. H. attended L. to her home. It was very near; but they did not take the most direct way, and this time the longest way round was not the shortest way home.

A Great Name. Old Massachusetts has ever taken the lead in what is great, good, useful, and profitable. She established the first school in the United States, the first academy, the first college. She set up the first press, printed the first book and the first newspaper. She planted the first apple-tree, and caught the first whale. She coined the first money, and hoisted the first national flag. She made the first canal and the first railroad. She invented the first mousetrap and washing-machine, and sent the first ship to discover islands and continents in the South Sea. She produced the first Philosopher, and made the first pin. She fired the first gun in the Revolution, and gave a name forever to the "Universal Yankee Nation." Truly, a great State is Massachusetts.—Mem. (Tenn.) Herald.

A New Novel and Poem by Bulwer. The Literary World says:—"It is now ascertained that the novel 'The Cartons,' published in Blackwood's Magazine, is from the pen of Bulwer. Messrs. Harper are in correspondence with the author, and will soon publish the book entire.

"The conclusion of the poem 'King Arthur,' from the same pen, will also be issued by the Harpers."

Some Knowledge of the World, Necessary to the Scholar.

Perhaps the early training usual for what are called the learned professions, is too exclusively studious. Might we not expect men to enter the world, as members of the professions, with minds more attuned to human sympathies, with hearts more open to the world-wide interests of their species, with ingenuity better sharpened to devise, and hands more ready to execute schemes of benevolence and philanthropy, were they early introduced, like the subject of this memoir, to such a mingled tide of humanity as flows and ebbs, or boils and eddies, through the exchanges of our great commercial cities.

The poetic fire of imagination need not be quenched; it may be fed with materials here which will make it afterwards to shed a healthier glow on the future of its inspiration; and the professional talent which is now so honorably active in securing independence for the personal fortune of its possessor, need not be cramped or blighted, but might here receive into its companionship, an expansive benevolence to which the habits of schools are not always favorable, and which, if but sanctified, would make its owner not more admired for his talent, than loved for his goodness. Such training may in general be impracticable, and it is believed could never be adopted as a rule for professional men; yet where, in God's providence, it has been realized, the best results have sometimes followed. This had been the case with Dr. Currie, whose life, in this respect, resembled that of his young relation; and certainly it was so with Henry Duncan, whose early sojourn in Liverpool, uncongenial though mercantile pursuits were to his temper, he learned, afterwards, to regard as forming a most important era in his history moulding his character, and preparing him for a useful and honorable career.—Memoir of the Rev. Dr. Duncan, the Founder of Savings Banks.

Studies serve for delight, for ornament, and for privateness and retiring; for ornament, is for discourse; and for ability, is in the judgment and disposition of business; for expert men can execute, and perhaps judge of particulars one by one; but the general counsels, and the plots and marshaling of affairs come best from those that are learned.

To spend too much time in studies, is to sloth; to use them too much for ornament is affectation; to make judgment wholly by their rules, is the whim of a scholar; their perfect nature and are perfected by experience: for natural abilities are like natural plants, that need pruning by study; and studies themselves do give forth directions to the judgment and disposition of business; for expert men can execute, and perhaps judge of particulars one by one; but the general counsels, and the plots and marshaling of affairs come best from those that are learned.

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